The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

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THE BAPTIST RECORD

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A. V. ROWE .... MISSIONARY EDITOR

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EDITORIAL NOTES AND COMMENTS

Dr. Talmage says: "The men who talk so much against the Bible are using the same weapon that Samson used in his warfare—the jawbone of an ass." No doubt, verily, but they are not Samsons, nor do they produce any such effects as Samson did.

One of the readiest methods of disposing of hard-to-meet criticisms is to attribute them to ignorance, envy, or jealousy. It is easy enough, but it is neither witty nor wise. If true scholars do it, it only reflects on their scholarship. It is a mark of impetuous ignorance.

Sister Aven, president of the Central Committee of Woman's Work makes an earnest appeal to the women workers of our State in this issue of THE RECORD. See "Work For the Coming Year" on the woman's page, and make ready to give Sister Aven and her working committee your best help.

Prof. S. H. Shannon's correspondents will address him hereafter at Escatawpa instead of Cross Roads, as heretofore. We congratulate Pastor Bynum upon the accession to his church force of such a sterling Baptist. Now as the times improve we hope our people will remember Bro. Bynum and his effort to build a house for the Lord, and send him help.

The Scott County Register says: "Whipping the overloaded team is a poor way to overcome the faults of a bad road." This may be a good point as a hint to some unreasonable church members and their treatment of their pastors. The truth is, any one, even the editor of your religious paper, can do good, even better, work under the influence of the kindly consideration and generous judgment and helpfulness of his brethren.

A note from Bro. A. B. McCurdy at Natchez says he is at home, No. 669 Union street, Natchez, Miss., where his correspondents will address him hereafter. The whole RECORD force rejoices to welcome Bro. McCurdy to our State, and unite with our people in wishing him a large measure of the divine favor and great success in his work. We also congratulate the Natchez saints upon having secured him for their undershepherd.

The Scott County Register has this well-deserved compliment to our worthy First church pastor: "The protracted meeting conducted at the Baptist church by the pastor and Dr. R. A. Venable, of Meridian, closed, Friday night. Dr. Venable is well known as one of the most powerful preachers in the Baptist denomination in this State, having few, if any, superiors. His sermons here were intellectual treats."

We see it stated "that bloomers are to be entirely superseded by the trim, close-fitting knickerbockers, because the latter are more convenient and comfortable." Of course if they are to wear breeches, why not go the whole hog? The more ridiculously mannish they appear, the better some of them will be pleased, but—the sooner the craze will come to an end. Women have not been wearing skirts for these thousands of years because the nations were made up of fools.

We greatly regret that the appeal for ministerial education from Bro. Geo. Whitfield, and Bro. S. M. Ellis' notice of the opening of Mississippi College on the 18th, and his kind invitation to the people to come, did not get in the paper last week. Our absence from the office for a week or more had banked up a big lot of mail, and our getting in just in time to read the proof, which we had to do first, caused the delay. Our regrets will not mend the matter, but we hope to do better next time. If brethren who send us urgent matter would address it to the editor by name, it would be better.

THE ASSOCIATIONS.

The district Associations are now on and will be meeting until in November. It is a splendid season for good and substantial work for the Master, in the way of advancing all of our denominational interests. Brethren, you should not allow the time of those meetings and their possibilities for good to be taken up in eating good dinners, talking politics, discussing crops and scandals, or even in reading and adopting reports; but have an eye to, and a heart for, practical work. Bear in mind that they are occasions for [illegible] the work of the past year in and by the churches in the way of advancing the Master's cause in the world, both at home and abroad, and also for learning more concerning that work, taking on inspiration and planning for the future. Every one should work up into short and sharp suggestions his best thoughts, put them out in pointed reports or helpful speeches, and thus aid in creating and deepening the spirit of religious progress that is already abroad among our people. Let all bear in mind that our conventional work is one, i. e., that our people are all in it and should be always about it. Every Association that co-operates with the State Convention should have reports, either separately or generally, with separate mention and distinct discussion of all the divisions of the work of that body, to-wit: State Missions, Home Missions, Foreign Missions, Ministerial Education, Mississippi College, Sunday Schools and Sustentation. All of these are great and important matters in the advancement of the Master's kingdom and every possible opportunity to let them be made known and be impressed upon our people should be used, that they may know what is needed to be done, the reasons for it, and have an opportunity to help in the work.

Our great need as a people is not so much that our people who pray and symphathize and give, should pray and sympathize and give MORE, but that MORE, yea, even ALL of them should enter the lists as prayers, sympathizers and givers. What a host of helpers we would be if all of us were in it as are the present few! And what a movement would be on and what a glorious success would be ours if the entire sacramental host of the Most High were all in line and moving to the front!

Brethren, let this Associational season be the occasion for a great move up and out in our wide-spread and on-moving co-operative Conventional work; and may the Lord lead us.

We regret to see from the reply of our dear brother of the Mississippi Baptist to our criticism of his "Read This" in a late RECORD that he takes it as a personal affront. We were never more conscious of trying to guard ourself against saying anything that might be so construed. Indeed, if it were not for our brother's general reputation for candor, we would be more than half inclined to treat it as a clever dodge in order to evade the point of our little talk. At any rate, we will venture to say just here, judging from what certain good brethren in our neighbor's territory say about our piece and its point, and from the nature of the case, that it will not suffice to stop the "running sore" to raise the question of unfairness. This is a living question, and will live and grow into maturity while some people are trying to salve their imaginary wounds.

We again disclaim any intention to offend in the matter, and are grieved that our brother could see nothing else in our piece to reply to. However, we are glad that both he and Bro. "W. T.," who also "sails into us" in the same paper but who was not in our mind when we wrote, are not opposed to education or an educated ministry. We hope now to see more from both their pens in the way of encouraging young men called to the ministry, to make all the educational preparation for that work that is practicable. As to Bro. W. T.'s challenge of our five to one proposition, we will say that when he shows up all he has in his book who have been educated and gone out from them, it will be time enough for us to make it good. Until then let us all lay too and encourage all the young preachers within our reach to go to school wherever they can do so to the best advantage, either at the Seminary, Mississippi College, or some good home school, and lay a good foundation for the future useful study and exposition of Bible truth in the pulpits of our churches and among our people.

ANOTHER GOOD MAN GONE.

It was a sad day for the Lord's people at Enterprise last Monday. All that was mortal of our dear brother, Richard Wilson, was followed to the grave by almost the entire community. He suddenly breathed his last as the day was fairly coming in on the wings of morning and amid the gathering shadows of the evening we laid him to rest. He had been sick with pneumonia about a month before but was thought to be safely over it and doubtless was. For a few days had been troubled with slight chills but seemed to be hopefully improving. He was preparing to go up to Bro. M. W. Buckley's his home from Stonewall where he had been with his loved ones for some time but just before the time for starting he fell back in his chair where he was sitting and in a few seconds his liberated spirit had taken its flight. No one at Enterprise had ever enjoyed the confidence and esteem of the people more than did "Uncle Dick Wilson," as many of them affectionately called him.

He had long been a faithful and helpful member of the Baptist church and a model citizen, whom all loved to honor. He leaves no immediate family—never having been married—but his two foster daughters, Mrs. Wainright, of Stonewall, and Mrs. M. W. Buckley and their husbands and children seemed as close to him and he to them as if the relation had been that of fullest consanguinity.

It was a tender service we had at the church where he had so often and faithfully worshipped and a solemn and tearful procession that followed the dear old man to the grave.

His age was near or quite 75 years and while he showed but little of the infirmities of life had been spent the whole of it in the active and busy employments of the home and farm.

His early life was spent in North Carolina, his native State, where he has a brother who is a Baptist preacher and other relatives and friends to mourn his going.

He was the first man we met when we went to Enterprise as pastor near eight years ago; he impressed us most favorably then and has grown upon us in love and respect ever since. We shall miss his pleasant face, cheerful words and kindly interest as we go among those dear people as the days go on. God be thanked for such a noble and good man. We mingle our tears with our beloved friends at Enterprise and pray for the divine consolations.

The attention of the public is called to the fact that the Public Comfort Department of the Atlanta Exposition Co. is now in shape to assign people to accommodations, either at hotels, boarding houses or private residences, and is anxious to assign as many people in advance as possible in order to facilitate the handling of large crowds. With this in view the public is invited to address Alex W. Smith, chief, at 38 Wall street, stating when they desire accommodations, for how many people, and at what rates, and the necessary information will be given by return mail. There will be no charge for such information. The following rule governs when engagements are made in advance: "When definite engagement is made for accommodations in advance, at least one day's rate for each person shall be paid before such reservation is binding. The said advance payment will be forfeited and said accommodations reassigned unless parties claim the room during the first twenty-four hours of the engagement."

We gratefully acknowledge a copy of the proceedings of the Convention of the B. Y. P. U. A. which recently met in Baltimore. It is a well gotten up pamphlet of more than the ordinary size, with good photographs of many of the prominent workers, and well filled with the recorded proceedings of the great meeting, and is a marvel of neatness and completeness. It is published and sent out by the Baptist Union, the official organ of the Convention.

The old reliable M. & O. R. R. general passenger department, represented by that enterprising and efficient manager, Mr. E. E. Posey, has sent out a beautiful program of the "St. Louis Fall Festivities," a copy of which, with the compliments of the management, is on our table. It is unique and suggestive, as well as attractive and complete.

We expect to have more about Bro. J. J. Jackson from one who knew him longer and better than we in an early number of THE RECORD.

CHRONICLES.

L. A. D.

In only six counties of this State can intoxicating liquors be legally sold. But for the United States revenue tax, which does not recognize local prohibition, there would not be as many illegal sales. Blind tigers, so-called, hide behind license from the general government. From present indications the advocates of whiskey are going to force State prohibition. That will be the question, if the dram shop law is mutilated by relegating the license [illegible] authorities, or otherwise [illegible] its provisions. What is needed is to make convictions easier that the law may not be successfully evaded.

There is to be an attempt to get some kind of license back in Meridian. The talk about numerous blind tigers, largely exagerated, is a part of the plan to deceive honest people and convert them to license. A good deal of money is spent by interested parties, doubtless, in this direction and more is pledged—a thousand dollars, it is said. If this is a fact we want to know it, and let it be known; for, if true as to our city, it is likely true of others. We are doing too well to be troubled with this vexed question; the people are peacable now and drunkenness is not common. Indeed liquor drinking, save by a few and some weak minded boys who are occasionally drawn into temptation by the wicked, is greatly wavering.

Personally the Chronicler is not concerned as to the existence of saloons; though every second house were one, it could not harm him; but he has always enlisted on the side of morality, and the best interests of the family—women and children. Hence his watchfulness and continual warnings; nor does he expect to let up on these lines as long as the Lord gives him the ability to write. Our young people must be saved, if we would save our country, and the homes must be kept pure. Let all our preachers keep awake and speak out, for the enemy of souls is wide awake and at work. Young Christians should beware, lest they be tempted; the dance, the card table and the theater may be used as means to draw them away.

Another thing: our Sabbath is in danger. False ideas are being instilled in regard to its observance. It was instituted immediately after creation; when God rested from His work, and hallowed it. The Israelites were commanded to "remember it" and do no work; but it was not set apart for frivolity. We observe it as the Lord's Day; it should be spent in His service, and no exception is mentioned of railroads, steamboats or other public conveyances—much less of saloons, beer gardens, base ball, etc. No authority is given to spend half the day in worldly pleasures, nor do the Scriptures say it may be observed only every thirty days.

The Louisiana Baptist Convention recommended "the organization of the young for purposes," as follows: A more thorough study of the Word of God. 2. Development of gifts for service and stronger Christian character. 3. Study of methods of Christian work suited to their surroundings. 4. A closer fellowship in the religious and social life of the community. 5. Study of our denominational history, and of those doctrines which differentiates us from other Christian communities. 6. Study of the mission work of our conventions, and of all other methods pertaining to our denominational [illegible] ity. This, "always strictly under the control of the churches."

No Sunday School Institute or fifth Sunday meeting was provided for during the past year in the Chickasahay Association. It is not proposed to hold one prior to the next session of the body, October 3rd, at Pachuta. State Line and the three creek churches, we hope, will be represented this year. Forty-first Avenue has already appointed delegates, as follows: R. M. Guy, J. C. Andrews, H. N. Berry, A. C. Hulett, Herman Rhodes Alternates: L. A. Duncan, W. Miller, W. Q. Chalk. Stone College opens before the meeting of the association so we expect Prof. Stone to be able to attend.

A note from Blue Mountain says: "Blue Mountain Female College opened on Wednesday, the 11th. We opened with 117 boarding pupils, and have present now at opening of second week 124 boarders. This is the best opening in the history of our school." We rejoice with our Brethren Lowrey and Berry in their splendid prosperity and success. May it ever be thus, and even more and more.

THE COLORED DELEGATES DID GET THERE.

Dr. O. F. Gregory, of Baltimore, writing to the last Western Recorder and speaking of the B Y P U A, says: There have been no changes among our colored churches. Speaking of them reminds me, while I do not agree with the attitude of the Recorder on the question of Young People's Societies, yet in one thing you are correct. Every colored delegate who presented proper credentials received his badge and was seated in the great convention, and no questions were asked about it either. [illegible] there were not many of [illegible] but Dr. Vedder is right also when he says that there is no power on earth that could keep them out; for the constitution expressly declares that delegates of all societies in Baptist churches, of whatever name, or regularly elected delegates from Baptist churches which have no Young People's Societies, constitute the membership of a convention. That is a fact, and there is no use dodging it; and I for one, as a Southern man, held and openly expressed my view, that every colored delegate bearing his credentials must be recognized; and there was no disposition shown to keep them out.

O. F. GREGORY.

This seems to leave a burning question of varacity between Dr. Gregory and the man of the Texas Baptist Standard. Cranfil says they didn't and Gregory says they did. Now who must take the Simmons Liver Regulator? "Physician, hadn't you better take a dose of Cooks' pills at once?"

It was our sad duty on last Friday, the 13th inst., to unite with Shuqualak church and community in laying to rest the remains of our brother, Rev. J. J. Jackson, of that place. He had been sick only a few days and his death was a great surprise to every one. Congestion of the stomach and bowels seems to have been the main trouble, complicated with nervous exhaustion. He leaves a wife, several [illegible] brothers, and many other relatives and friends to mourn his departure. They are, however, not without hope, for they that trust in the Lord are in his safe keeping for time and eternity. Our prayers and sympathies are with the bereaved ones for the divine blessings.

Brethren, Mississippi College began its current annual session yesterday, the 18th, and is now on the rising tide for another ten months. A most interesting feature is the number of ministerial students in its classes. These young men are to be our future pastors, evangelists and missionaries. We can not afford to have any or even one of them fail or drag along for want of a little literary training that will enable him to suitably analyze and study the scriptures and systematically arrange and present his thoughts thereon to the people. These young men have been encouraged to go to school with the expectation that their lack of means to put them through would be supplied by the churches. Now, let us all bear this in mind and without fail let us make that expectation good. See Bro. Geo. Whitfield's statement and appeal in this RECORD; also keep a sharp lookout for what he will have to say in future RECORD'S, and do not fail to respond with a liberal contribution for ministerial education.

BRO. HATCH'S FURTHER APPOINTMENTS.

Stuarts, Aberdeen Association, Sunday, October 6, 11 a m.

Houston, Aberdeen Association, Sunday, October 6, 8 p m.

Houlka, Aberdeen Association, Monday, October 7, 11 a m.

Sarepta, Calhoun Association, Tuesday, October 8, 8 p m.

Banner, Calhoun Association, Wednesday, October 9, 11 a m.

New Liberty, Oxford Association, Wednesday, October 9, 8 p m.

Water Valley, Oxford Association, Thursday, October 10, 8 p m.

Coffeeville, Oxford Association, Friday, October 11, 8 p m.

Taylor, Oxford Association, Saturday, October 12, 8 p m.

Your brother,

B N HATCH

LECTURES BY REV. SAM JONES.

The distinguished divine and celebrated preacher, Rev. Sam Jones, will lecture at West Point, Miss., September 25th, and at Aberdeen, Miss., September 26th. For these occasions the Ticket Agents of the Mobile & Ohio road in Mississippi from Corinth to Macon inclusive, will sell tickets at one fare, viz: To West Point on Sept. 24 and 25, tickets good to return including Sept 26; to Aberdeen September 25 and 26, good to return including Sept. 27, 1895.

MINISTERIAL EDUCATION.

To the Friends of Ministerial Education:

Brothers and Sisters:—Mississippi College has opened another session. Of the ministerial students who are expecting to come, over thirty will probably depend upon the Ministerial Board for help to enable them to attend the college session.

To meet the necessities of these young men it will require at least $200 in money for the first month; and of this we have not as yet one dollar. Also we will need a good supply of [illegible] meat, coffee, etc.

Brethren, sisters, what shall we do? The time is short and our need is urgent. Moreover, many of the boarding places are declaring for payments in advance. This will embarrass us the more, unless we get help quickly.

Remember, friends, these are your own young men, licensed by your churches, and in God's fear recommended to our Board for aid to enable them to get an education and thus to be better prepared to preach the gospel.

HELPFUL.

Even one year at college is a very great help to a young preacher. And here at Mississippi College are especial advantages in that direction, for here the Bible is taught in the curriculum. Last session the Bible study was conducted by Dr. R. A. Venable, one of the strongest men in Mississippi. And this year also it will be well provided for. To the young preacher this study is almost like a course in a theological seminary.

IMPORTANT.

Consider, friends, the vast importance to Baptists of a sound and strong ministry, for over and above all other agencies the living ministry is the God-appointed means of converting the world. And the Baptist ministry is to a great degree the measure of Baptist strength today, and will be to all time; and the aim and work of ministerial education is to [illegible] they may be better able to grapple with the great errors of the times and more effectually preach the gospel.

LASTLY.

Consider lastly, dear friends, that as yet our Ministerial Board has no material source of income, except in the good will and affection of its friends. And the ministerial students here can only get what you give them and receive what you send. They come, many of them, having made every sacrifice in their power to enable them to get or complete an education. They come and remain as long as they possibly can, and then with a sigh of sadness and regret they lay down their studies and turn again to grapple with the business world, hoping to get able to return in the distant future and complete the longed for college course.

Help us, friends. This is a good work. It is your work, and Christ's work, and you may be assured that what you give to it will speedily yield its increase in furthering the gospel, advancing every benevolent enterprise and saving souls.

GEORGE WHITFIELD, Sec'y.

QUERY.

DEAR BRO. SAMPLE:

The church at A has just had a fine meeting. At the closing service two joined by letter and one offered herself for restoration from a church in Texas, which has dissolved. [illegible] the church to have done in her case? Several members of our church have known her, intimately, for about eight months, and she has shown no immoral nor unpleasant traits of character. The whole church was in favor of restoring her except one lone member, who so strenuously stood out against it as to cause much weeping upon the applicant's part and many others.

2. Would it have been any more authoritative to have written to some one who had once belonged to said dissolved church and gotten their statement to act upon?

Please answer through THE RECORD.

J. L. WILLIAMS.

ANSWER.

The church, under such circumstances, would do right to receive the applicant if all were willing to accept her statement.

The member objecting would doubtless give reasons for objecting if properly inquired of—if he has not already done so—under the circumstances it would be quite proper for the satisfaction of the objecting member to make inquiry of some of those who were members of the church that has ceased to exist—learn the cause of her exclusion, etc. It would be no wrong to any one to do this. The sister could not be subjected to much inconvenience by waiting a few weeks until a reply could be received. I can see no good reason for objecting to obtaining a statement from disinterested parties; and the one seeking restoration certainly would not object to the church making the inquiry—especially since a member has objected to receiving her without it.

Fraternally,

J. R. SAMPLE.

A note from Profs. [illegible] & Smith, of the Lexington Normal College, says: "The school has opened with new scholars coming in every day." Good; so may all of our good schools increase and prosper.

FROM THE PORT.

NO. 2.

DEAR RECORD:—My pen wants to say another word for the good of whom it may concern. Christians are in duty bound to speak, live right so as to do good and stir up pure minds (saintly, as some claim and can prove it so much) to dare and do for God. Rumor whispers that some have become, of late, very zealous for God's cause, who, aforetime, were not so much thus. The penning of the whisperings of the gentle zephyrs have proved a "savor of life unto life" it seems, and this is all my pen aimed at when it wrote No. 4 article, "From the Port," July 31st. That section of this article, among other things, said: "Breezes whisper." My pen recorded these whisperings only as they came. When there is a breeze it usually comes from somewhere. They say if you throw a rock among a crowd of dogs the one hit will holloa if hit hard enough. In "John Ploughman's Talk and Pictures," Mr. Spurgeon has one chapter with this caption, "If the Cap Fits, Wear It." Some caps seem to fit some people remarkably well, and yet they are averse to wearing [illegible] fit should not be ruthlessly cast aside. However, Mr. "One Who Knows," I am so glad to learn that you are so saintly (can "burn at the stake for consciences' sake") and are backed by such strong proof in the matter, and that you have been always so faithful to your church and pastor and that the "whisperings of the breezes," which you have taken altogether to yourself, are not at all true. That's right, Mr. "One Who Knows," always be thus faithful and surely you will be greatly blessed of God. "Them who honor God, God will honor."

J. E. PHILLIPS.

Port Gibson, Miss., Sept. 2, 1895.

Prof H B Abernethy says of the Mississippi Normal College at Houston, that the present is the largest opening in the history of the school, and new students continue to arrive. He attributes much of the influence that draws patronage, to THE BAPTIST RECORD. We are glad of it and wish him unlimited prosperity.

FROM BRO. BROADUS.

Permit me to say through THE RECORD to the many brethren over the State, who are writing me at Greenville and whose letters are not answered, that I am on Ozark Mountains with malarial fever. My condition has been unchanged for the past two weeks. This renders it impossible for me to assist in a meeting during September or October, or any special services. If my life is spared I will feel duty bound to give my work in Greenville my undivided attention as soon as I am able. I feel constrained to say that this spell is not to be accredited to the Delta, but to overwork while on the coast.

Send THE RECORD for three or four issues to my present address, Linington, Webster county, Mo. God bless the work all along the line. I am with you in spirit, though absent in body.

Truly yours,

M. E. BROADUS.

A CORRECTION.

DEAR RECORD:—In setting up my answer to the query from "Member," Gilead, Miss., I am made to say "one or the other of the pastors, or both, were at fault." It should read one or the other of the PARTIES and not "pastors." See RECORD of Sept. 12.

J R SAMPLE.

COME TO MERIDIAN, MISS.

It costs only $30 to take a Business or Shorthand Course here at WYATT'S BUSINESS COLLEGE, and if you are not satisfied after graduation, every dollar of your tuition will be refunded. Beautiful Catalogue free.

L. A. WYATT, President.

BUREAU OF INFORMATION.

Remembering that for mention here nothing is needed but the inclosure of one stamp to L. S. Foster, Senatobia, Miss., we mention (21) A young lady desires a place as teacher of Art or of Art and other branches. She studied under an eminent teacher in New York, and elsewhere, and bears the most complimentary testimonials.

BETHLEHEM AND EBENEZER, MISSISSIPPI ASSOCIATION.

Good meetings have been had with these churches. [illegible] the pastor did all the preaching, having failed to get assistance. The congregations were good and the interest was excellent. There were eleven accessions by experience and baptism, and the church was much revived. This is a small church, but active in good works.

At Ebenezer we had Bro. Thos. Lansdell, who, besides preaching one excellent sermon, greatly assisted us by fervent prayer. Also Bro. I. H. Anding, who came in Monday night, and preached during the remainder of the meeting, much to the satisfaction and profit of large congregations. There were seven accessions, three of them being by experience. Bro Anding's visit was much appreciated, and the people will be glad to have him come this way again. Bro. Lansdell is a former pastor, and is one of our best preachers.

The Lord continues to bless me.

T. C. SCHILLING.

Gillsburg, September 6th.

GOOD WORK.

DEAR RECORD—Bro. B. N. Hatch, State Sunday School Evangelist, has recently visited our association, and from reports from the churches visited, I trust lasting good was accomplished. Wake up, brethren, to the importance of this work. Get Bro. Hatch to visit your church, and contribute more liberally to its support.

J. P. BROWN.

Kosciusko, Miss., Sept. 3, 1895.

NOTICE.

The Bethlehem Association will meet with the Montrose church, six miles east of Quitman, which is on the M. & O. R. R., forty miles south of Meridian on Saturday before the second Sunday in October. Conveyance will be provided from Quitman to the church.

RECIPROCAL.

We like these words from Bro. Geo. Whitfield. We shall most heartily reciprocate them both in word and in deed. We invite all of our brethren who represent general denominational interests to join company with us in similar work. We will speak and work for you, and you do what you can for THE RECORD at all the Associations:

DEAR BRO. H.—Please speak in support of our ministerial work at the Associations you attend. 'Tis your work as well as ours, and viewed aright, the paper is ours as well as yours; so let us help one another as best we are able when and where we can.

With kind regards,

GEO. WHITFIELD.

NOTICE.

DEAR BRO. HACKETT:—The Copiah Association meets with Spring Hill church at Martinsville, on the I. C. R. R., Oct. 3. The church will entertain delegates and visitors. [illegible] tinsville about 4 o'clock p. m. Come and stay over Sunday and preach for us. Fraternally,

J. E. THIGPEN.

We hope to be there.—EDS.

Fifth Sunday Meeting of the Bethlehem Association will meet Sept. 28, 10 a. m., at New Hope church, ten miles south of Meridian.

1. Devotional exercises, 30 minutes.

2. What was the Jewish tithing system?—J. E. Brunson, C. H. McLemore.

3. Is it in keeping with Bible authority for the pastor of churches to encumber his mind with the accumulation of this world's goods?—J. A. Pigford, J. H. Harper, J. McLemore, J. R. Barrow, Sr.

4. How can we best work up a more religious sentiment among our young church members?—R. H. Shamburger, L. M. Stone, Lott Parker, J. L. Williams.

The Sunday services will be arranged on Saturday by committee.

All parties requested to be on hand and prepared for the discussions.

J. D. STONE.

THE BAPTIST RECORD

BON MOZ

Much of Boston street travel, henceforth, is to be on underground electric cars. That will give the progressive ideas of the Hubites more room to expand—height, with them, is of little or no consideration.

—o—

It is said that on a rough average, 45,000 sovereigns, or about $225,000, pass over the Bank of England counters every day. That is equal to about $70,425,000 in one year. From which one can get an idea of the immensity of business in that city.

—o—

Forty or fifty miles a day is about the maximum distance attained by ordinary riders on a bicycle. And after all there is not so great a gain. We have seen men who were said to have walked more than that distance more than once.

—o—

If it is a fact that there are 50,000 [illegible] Christian voters in the United States, and if it is a fact that every one of them casts a conscientious vote, why is it that the wicked rule and the people mourn? Surely there is something wrong either with the conscience or the vote.

—o—

The President of the French Republic has a salary of $240,000 a year, and a further allowance of an equal amount for expenses. It is only a small matter of about $480,000 per annum. That little fact probably accounts for the large number of patriotic Frenchmen who are willing to sacrifice themselves in the presidency.

—o—

While there are no complete statistics available, careful estimates from all possible sources of information make it probable that at the time of the discovery there were not more than 500,000 Indians in all North America. If, however less than that number now remain it shows, at least, that some one is at fault.

—o—

France and the United States are negotiating on the subject of an arbitration commission, to whom shall be referred for settlement all questions of international difference between them. Let us hope and pray that this may succeed in accomplishing so desirable a result, and that the days of bloody wars are nearly over as methods of such settlement among civilized nations.

—o—

It is authoritatively said, that a German artisan's breakfast consists of coffee and bread; his dinner of soup made of water, slices of bread, slices of onion, and a little butter, meat once or twice a week; his supper, soup, cheese, potatoes and bread, with sausage and beer. This seems to solve the problem of how it is that some of the tutons manage to make so much better headway in a night of carousal than in a day of labor. They seem to feed for it.

—o—

Here is something that interests all of those Anglo-Americans who are being beguiled into thinking that they have great fortunes awaiting them in England. It may keep them out of the clutches of some sharpers who want their money. "Ex-Consul General John T. New, reiterates the statement that there is no estate of any description, amounting to as much as $500,000, either in the Bank of England or English courts, in which American heirs are in any way interested. The same statement has been made many times before by competent authority, but people still persist in permitting themselves to be swindled by the story of some vast English estate awaiting American claimants."

—o—

Our people ought to be fully apprised that the Atlanta [illegible] is to be no small affair, even if it has not the broad appellation of "national" to its cognomen. "The electric fountain will compare with that of the Chicago Exposition. The water will rise 180 feet and will flow at the rate of 150,000 gallons a minute. The forestry exhibit promises to be the most complete and instructive ever made by the government, exceeding in excellence, though not in size, the exhibit at Chicago in 1893. The wide range in the use of wood in all phases of human life will be shown. Large panels are already hung on the pillars of the building, each representing some particular line of use; as, for instance, wood in the kitchen, wood in the laundry, in sports, in the garden, in tools, etc. The lumber exhibit will be so complete that anyone may be able to trace the growth of the tree through various stages, learn its adaptability to various commercial uses, its value, durability, comparative worth for purposes, etc.

WASHINGTON & LEE UNIVERSITY, Lexington, Virginia. Academic; Law; Engineering. Opens Sept. 12th. For catalogue address G. W. C. LEE, President.

FROM BRO. W. H. ROBERT.

BRO. HACKETT:—I was conversing a few days since with an old Methodist preacher as to the many changes that had been made in the conduct of the Methodist church in the past fifty years, and he remarked, "it was so with the Baptist churches with which we had come in contact."

My copy of Methodist Discipline, which was published in 1841, with an introductory as to the history of Methodism in the introduction. It is signed by Bishops Robert R. Roberts, Soule, Hedding, Andrew, Vaugh and Morris. I am glad to notice in it that the Methodist church of the United States was then a "close communion" church, as the old Presbyterian church used to be. The Episcopal and the Catholic, each and every one, if the reason and rule of the church is carried out, it seems to me, is bound to be close communion. Was there any good reason for the reformation of Martin Luther? Surely there was; and it was a blessing to the world—though he was excommunicated and suffered the anathe[illegible] Was there any good reason for the exclusion of Whitfield and the Wesleys from the pulpits of the Episcopal church? If there was, it certainly would have been strange for these men to wish again to engage in the communion service with those who had excluded them from their pulpits.

I read that in 1857 a pious and godly man, Rev. B. T. Roberts, of North Chili, N. Y., made some very strong criticisms as to the worldliness that had fastened itself onto the forms and worship of the Methodist church. He was dealt with and excluded from the ministry. With his adherents he formed the "Free Methodist church," that has made some impression where it has been known. Surely they could not wish or expect again to commune with those who had excluded them. I cannot see how they could expect or desire such a thing.

The greatest objection that is ever heard against Baptist churches is their exclusive action in the administration of the Lord's Supper. If these things be remembered, I cannot see how one single objection to our course can be urged. They have "gone out from us because they were not of us." Let us strive to honor our Lord in His own appointments. All other churches were restrictive in this service, and the New Testament requires us so to be and so to teach. Your old brother,

W. H. ROBERT.

[illegible], Aug. 29, 1895.

—

DEAR BRO. HACKETT:—Please allow these words space in your paper: Address W. J. Harvey, 208 Roach street, Jackson, Miss. till sept 1.

A SECOND PROBATION.

The theory that there is to be a second probation in the future life, for those who are not saved in this life, has quite a good many adherents. Picking out of the Bible, here and there, certain phrases which seem to hint in favor of that theory, and then reasoning on the matter in a plausible way, some have made themselves believe that really there will be a second probation of those who left this world unpardoned and unsaved. But does the Bible give any clear, positive assurance that there will be any such probation? Not at all. But what the late Dr. Broadus said:

"Some have devised a theory of a second probation for the heathen in the future life. In such a case it would be allowable, if we find even a few hints in the Bible regarding a tenet which there appears to be strong outside reasons for accepting; and if there be no scripture teaching to the contrary, that we should rely on the hints. So we do, as to the recognition of friends in heaven. There are a few hints—we are strongly inclined to believe—there is nothing in the Bible to contradict. Now, if the same were true as to future probation, we might accept it. But what is the fact? The appli[illegible] is flatly contradicted in Romans 1 and 2. When men argue that divine justice requires a second probation for the heathen, then how about those in Christian countries who never knew of Christ [illegible] so corrupted as to be a hindrance rather than a help? Carry this out logically and you reach Universalism in one form or another. But God's Word opposes itself to Universalism by all its solemn utterances about eternal life and eternal punishment. So as to this theory of a second probation, for which no scripture proof can be even claimed beyond a few obscure and dubious hints, is, on the other hand, contradicted and forbidden by plain teachings of the Bible." This is indisputable reasoning, based on the most solid foundations. Set it down as certain truth that whenever any theory or suggestion in the Bible, in seeming favor of a certain theory, is plainly and decidedly contradicted by the clearest of opposing statements found elsewhere in the Bible, that theory is thus proved to be without divine authority and is therefore entirely unsafe.

C. H. WETHERBE.

CONVENTION SERMON.

CHURCH AND STATE—A GREAT QUESTION RE-OPENED.

BY GEO. B. EAGER, D. D.

"Render, therefore, unto Cæsar the things that are Cæsar's: and unto God the things that are God's."

Fathers and Brethren of the Southern Baptist Convention—

THE LEAVEN AT WORK IN OTHER LANDS.

The influence exerted by the United States in this respect upon other countries where the old order survives, has been incalculable. The forces and ideas that have been dominant here have been powerfully operative elsewhere, especially in European lands. A new day has dawned in the British Empire. The Protestant church of Ireland has been set free from the control of the legislature. Scotland is asking for the application of the same principle of religious equality. Thirty-one out of thirty-four representatives of the Welch people are charged to seek the termination of the connection that binds the Episcopal church [illegible] British Parliament, and with this problem the House of Commons is now wrestling. Then the separation of Church and State is already accomplished in the habitual thought of the English people. Men are behaving on every hand "as though the formal deed of separation were already drawn and were only waiting for the signatures of the respective parties thereto." "In theory," says Dean Stubbs, "Church and State were intended to grow together, but in practice the state has outgrown the church, and left it, as it were, centuries behind." "Not by any law, expressed or implied," "but by the assumption of the clerical party," says Canon Barnett, "the nation has become separate from the church." Episcopalians have come themselves to recognize the gradual detachment of the Anglican church from the life of the people, and an elect few, among whom the new Bishop of Hereford takes primary rank, "are prepared, if not to welcome, yet unfearingly to allow, the total severance of the bond which has bound together for so many centuries the Anglican church and the crown." "Every year," says Dr. John Clifford, "adds to the number of Churchmen in England, as well as in Wales, who would rejoice in the Act of Separation, if only the resources of which the church is at present possessed were not in any way diminished."

As to English non-conformists, they cling not with less, but with more, tenacity than their fathers did [illegible] that any arrangement by which Parliament controls and administers the inward life and actions of Societies of Christians, is contrary to the express teaching of the Lord Jesus, an invasion of his rights as the sole Ruler and King of his people, and is historically proved to be fraught with great mischief to the disciples of Christ, to the progress of religion, and to the welfare of the people at large. These are but a few of many indications, says Dr. Clifford, that the whole question of the organization of the state for the promotion of religion has entered upon another, and probably its final, phase. It is no longer possible to ignore the new thought of men concerning the state and religion, the kingdom of God and the churches, now working with silent but surprising energy the world over. The divine right of any church to "establishment" and "endowment," has come to be recognized as but the survival of the "divine right" of kings to rule without the consent of the people, "a right introduced among the English speaking people only by a distinct violation of the historical principles of English development." New factors indeed, of special significance, have found their way into the problem within the last fifty years. New conceptions of the state and of religion, of Christianity and of the churches, and of their relation to one another, have come into play, and, as this great Englishman has said, are actually remaking our [illegible] individualism "goes to its long home, and the mourners go about the streets;" but in its place there has come, as one of the re-incarnations of the best thought of Greece, a conception of the State in which the strong bear the infirmities of the weak; the wise, Browning says, 'lend their minds out' for the guidance of the erring; and the spiritual, intellectual and commercial wealth of all is the property of all, and 'distribution is made to each according as any one has need.'"

There is growing up, too, a fresh interpretation of religion, which is one of the formative forces of modern life. It is still recognized, if possible more clearly than ever, as the basis of morality and as indispensible for the regulation of conduct and the building up of character; but men have come to see that ecclesiasticism is not of the essence of religion, nor is sacerdotalism, nor dogmatism, nor intellectual orthodoxy, nor even ritual observance. Religion is not a matter of rules and forms, but of spirit and truth; not a matter of doctrines and symbols merely, but of habits of mind towards men and towards God. This change of thought, beyond question, has been greatly facilitated by the rediscovery, in these later days, of the teaching of Jesus concerning the kingdom of God and the relation which that kingdom bears to Christian societies or churches. It has been like a new revelation to many minds to see the wide areas in the sayings of Christ filled by the phrases, "Kingdom of God," "Kingdom of Heaven," while [illegible] and the "churches" are [illegible]erable;—to find that the burden of his teaching was not about "churches" or the "church," but about the rule of the Father and reign over the life of man: the sway of heavenly dispositions, of meekness and gentleness, of humility and self-sacrifice, of righteousness and love.

So new light shines on the life of man and of the churches, and in it the "secular" is seen to be in "things," but in souls, in low aims and selfish motives and unworthy ideals; and the disunion of Christians is held to be a discredit, and a well-nigh world-wide crying for the re-union of Christendom is seen manifest. The kingdom is seen and felt to be more than any church or denomination of Christians, and Christianity to be more than any of its forms or symbols.

Even English Churchmen, who a quarter of a century ago looked upon disestablishment as a dreaded calamity, involving the fall of the "bulwark of Protestantism," are delivered from that fear, for they see that the control of Parliament brings no advantage to Protestantism, while self-control, as in the colonies, in Ireland and in the United States, would be attended with a quickened sense of responsibility on the part of the laity, a heightened appreciation of "Protestant principles," and a greater prosperity in all departments of the church's work. [illegible] have come to realize, as Lord [illegible]berry says, that "the essence of [illegible] church is spiritual; the inspiration, the traditions, the gracious message, the divine mission, the faith that guides us through the mystery of life to the mystery of death—all these were produced in poverty, in the cottage of a carpenter, and flourished under persecution; and that nothing can be so remote from their essence or their spirit as wealth, or power, or dignity in this world;" in short, that the supreme forces of Christianity are altogether beyond the touch of Parliaments or Senates. Moreover they have come to feel profoundly that the church is no longer even approximately coextensive with the nation, and that as Canon Moberly says, for the nation to continue to profess churchmanship nationally, involves "a necessary and considerable unreality in the profession." "The nation," he says, "is too much divided to be able longer to retain any single corporate religion;" therefore "the maintenance of official profession involves us, from time to time, in scenes of painful religious unreality." Even Canon Liddle seemed to foresee the inevitable when in one of his great sermons he gave warning in these significant words: "Churches are disestablished and disendowed to the eye of sense through the action of political parties; to the eye of faith by His interference, who ordereth all things both in heaven and in earth, and who rules at this moment on the same principles as those which of old led him to cleanse his Father's temple in Jerusalem."

A WORD IN YOUR EAR

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DR. H. F. SPROLES AT SARDIS.

Delivered fourteen sermons to large, appreciative congregations, made up of several denominations. Merchants closed doors and attended both morning and evening services. It was my privilege to attend only four of these services. None but the great Searcher of hearts can know the good results of such faithful delivery of the divine message.

May I send to THE RECORD a few of the glittering points of truth which fell warm and glowing with the light of spiritual discernment into the heart and conscience? Praise the Lord for such preachers of His Word.

In the power of the Holy Spirit, Bro. Sproles' teachings go straight down into the recesses of the waiting heart. They tell of Jesus and his love for "Every soul by sin oppressed." His earnest presentation of the love of God in Christ to sinners; his broad, unselfish estimate of God's children irrespective of creed; tender sympathy for sin enslaved souls; his intense love for Jesus the Savior and Redeemer of the world, cannot fail to impress the indifferent, nor to convince the skeptical of the reality of the religion of Christ.

(In substance:) The love of God shed abroad in the heart brings joy and peace to the soul, purity of purpose in the heart and life. True conversion manifests itself in right living. "By their fruits, etc." The man who professes Christ, has been baptized, and shows no fruits of the spirit, no change of conduct, no death to the carnal things of life, is a self-perjurer. Our lives will tell for God if we are his. Many interpretations of God's Word are to be doubted—but not the Word itself. It is neither redundant nor incomplete; therefore we cannot take from, nor add to, the Holy Scriptures. As sinners, we accept Christ; as sons of God, we receive the gifts of the Holy Spirit. This gift is a perpetual tender—all may receive it.

The salient point on which the Holy Spirit dilates, being its (or His) abidingness, why pray for the Spirit to "come down," etc? For "He hath perfected to perpetuity them who are sanctified, co-quickened, co-raised, etc., by one offering." By the power of the Holy Spirit, we are kept strong against the allurements of Satan. Let Christians and parents cease their abuse of the dance and kindred evils and train their children for heaven—begin in early childhood—delay is dangerous. Get the heart full of the regenerating, strengthening powers of the Holy Spirit, and they are able to stand amid the rudest storms of the Christian life. The love of God, the comforting, sustaining power of the Spirit, is the universal remedy for all difficulties and differences in community or in church. No man can love God and hate his brother. The "shalls" and the "shall nots" of the Bible stand for eternity. Man is naturally rebellious to the many prohibitions of the law. The thunders and threatenings of Sinai must sometimes be heard ere we will flee to the Cross. Bereavement, financial loss—various afflictions are used to make wanderers return to the fold. Modern theology cannot quench the fires of hell—they burn on. "Why," asks the semi-skeptic, "is a pure, chaste girl, though not converted, to be doomed to suffer along with the debaucher or the murderer?" There are degrees of punishment—the "few stripes and the many stripes." "As the tree falleth, so it liveth." "As we live so we die." We must believe in the Lord Jesus Christ to be saved. The true church of God is found in all the churches; but, "I am a Baptist because I believe the Baptist doctrine embodies the principles of the New Testament church of Christ." To be a winner of souls to Christ, our lives must be consistent with our profession; our daily walk must proclaim our sonship; our right to the name of God's children.

What the pulpit needs is a consecrated ministry; preachers of unspotted character. A preacher who goes into the home and acts the hypocrite, is worse than the devil. A preacher is either a good man, worthy of confidence and trust, or he is a demon. The Sunday School superintendent and the Sunday School teacher should be epistles of godliness known and read of all men; for without example, precept is unavailing. Our children know us. Our shortcomings are clearly seen by them.

Why hoard money? Why not loosen the purse-strings and give willingly? "For the gold is mine and the silver is mine saith the Lord." Five dollars a month would send a deserving, struggling young man to Mississippi College, where he could soon be equipped for the Master's service.

Take no man for your model. Fashion your life after that of the only perfect man, Jesus the Son of God. Go to a man's home and you'll soon find him out. (The women may be found out that way too, it might be added, but Bro. Sproles did not say it.) Methodists, Baptists and Presbyterians, had just as well stop fussing about sanctification, and all try to do better themselves. None of us can be too good.

No young man need say: "If I had a chance, I could [illegible] something—I could make money." He has a chance if he has good health and common sense—without these he would turn no amonut of learning nor wealth to a practical account. He would throw away a fortune if he had it. There are opportunities for all; let them grasp them—yea, grasp them on the wing. We must be willing to lose ourselves if we would save others. Christ gave himself up for the salvation of the world. Physicians should be prayerful.

Dr. Sallis was beautifully referred to, as one who trusts in divine help through his long and varied practice in Attala county. Pardon the personal mention. The writer has a distinct mental picture of Dr. Sallis in Sunday School, (thirteen years ago) looking up to heaven and singing with great earnestness:

"Jesus Savior pilot me
Over life's tempestuous sea."

In many of life's trials and afflictions, when the "shadows were deep,"—oh, so deep—this picture has presented itself and "something" would seem to say: "Fear not, I am with thee." (Dr. Sallis was our family physician.) What seemingly little things affect our lives. Truly we are, each, "our brother's keeper." Collections were taken for Judge Hall's memorial tablet in the Jackson Baptist church.

Doubtless someone who had full privilege of attending all of these meetings will write you more fully.

It is a pleasure to go over and over what I heard; to write it down and fix it in my mind. It is a fact that nearly all of our people here are church members.

The gospel has been faithfully delivered: The Son has been glorified in the sight of the Father, and this is "sweet" to Him—whatever the result. In 2nd Cor. 2:15 is found: "We are unto God a sweet savor of Christ in them that are saved and in them that perish."

MY POSITION ON THE B. Y. P. U. A.

BY G. W. RILEY, PASTOR CORINTH BAPTIST CHURCH.

DEAR RECORD:—I have been asked to give my position on the much discussed subject: Baptist Young People's Union of America. I begin by placing myself on record in favor of the B. Y. P. U. as a local society, wholly under the control of an individual Baptist church; at the same time I want to express my disapprobation towards the B. Y. P. U. A, a national organization, amenable to nothing nor anybody, but whose tendency is to subjugate its mother church.

I. MY REASONS FOR FAVORING THE LOCAL BAPTIST YOUNG PEOPLE'S UNION:

1. It is nothing more than the individual church at work with her individual members, teaching those distinctive Bible doctrines which make the Baptists a "peculiar" people, developing her young people in all the Christian graces, and training them for special work in that particular church. The principle of the B. Y. P. U. and the work desired to be done, and the end to be reached, is no new thing; it is only a new name, receiving new and enthused attention to accomplish the same thing that the church has been doing for 1,860 years, possibly with greater results.

These "greater results" will not come because a "greater" gospel is being preached, but because the same old gospel, the "old, old story of the Cross," is told with new interest, probably with new and improved plans of teaching, thus giving new life to the old church.

2. It is designed, not exclusively, but particularly for our young people. It is lamentably obvious that our young people have been and are now, too much neglected or unreached. There is so much good material in the form of strong, intellectual, Christian young men and young women, that the churches fail to utilize! Too many pastors thoughtlessly pray the "old" deacons to death, while strong and willing young men grow up unnoticed. No wonder that when the praying father dies, it is said: "He has'nt a son to take his place." It furnishes opportunity for training young Christians for life's work in the proper sense of the word "educo," which means to draw out.

3. It is a ball-room, euchre party and theater killer.

(1) If rightly managed, it keeps the young people so employed that they dont have time to attend such things. Suppose you have your young people's meeting on Friday night they would necessarily have to take one or two nights for rehearsals. Now lets see how the matter stands: Monday night, young men's prayer-meeting; Tuesday and Thursday nights, rehearsals; Wednesday night, regular church prayer-meeting; Friday night, B. Y. P. U.; Saturday night choir practice. Pray tell me when will the devil have a chance to get in any work with your boys and girls?

(2) If rightly managed they wont want to go to such places. Their minds are filled with holier things and their aspirations are to be with holier people.

(3) My last reason for favoring these young people's meetings is that I have tried them and I know what I am talking about. It is no speculation, but a demonstrated fact that the local organization of the young people is of great benefit to the church under whose auspices it is.

(1) It helps hold our young people and to build up the congregation.

(2) It attracts others, both old and young.

(3) It begets a closer relation between the pastor and the young people, because they are associated more.

(4) It, by constant association, draws them closer to each other, and makes them spiritually enclined one toward another.

(5) It makes them more spiritually minded—they being oftener in spiritual meetings.

(6) It affords the pastor a better chance to indoctrinate his young people and outsiders who may be drawn into the meetings.

II. MY REASONS FOR OPPOSING THE B. Y. P. U. A.

1. It is a national organization, an independent institution within itself and of itself, transacting its own business, publishing its own programs and literature which it expects the local societies to adopt, making reports of itself and only to itself. Thus making it the largest body of nominal Baptists on the globe, the Southern Baptist Convention, of hoary-headed fathers and saintly intellectual giants becoming a mere pigmy beside it.

2. It usurps the authority and privileges of the church. All societies and committees of the church should be appointed by the church, and should be wholly amenable to the church, making all reports directly to the church, thus being a part of the church at work. But what are the facts as regards the general organization of the B. Y. P. U. A? What are its tendencies?

I quote from the Texas Baptist Standard of June 27th, B. Y. P. U. State Convention: "The largest and best young people's meeting ever held in Texas, etc."

"On motion, a committee consisting of J. Morgan Wells and J. M. Robertson was appointed to draft a form for a letter to be sent to the State Convention from local unions. The following letter was submitted during the evening: We send as messengers the following: ——— who will represent us in your deliberations. We have ——— members enrolled. Our meetings are held ———. Contributions, for foreign missions $———; for home missions $———; for Sunday School work $———. Number of conversions———. Remarks."

I take the position that these reports, if made at all, should be made to the church proper. The expression "Number of conversions ———," carries with it the idea that the union might be some sort of a machine to grind out or manufacture "conversions," and that it is somewhat a rival of the church on numbers.

Again, if it has a right to raise and report funds for foreign missions to its great body, then the convention has a right to send forth foreign missionaries; if the convention has that right, then the local union has the same right, if they have the right to do it, it is right that they should do it; if they should do it, then they commit a sin if they don't do it.

But the union is supposed to be made up of young people, who, as a rule, don't have much money, hence the money for the great B. Y. P. U. A. must come out of a father's pocket, and the church of Jesus Christ becomes a mere sub-society to the great B. Y. P. U. A. which has no Bible authority for its existence nor is old enough to cut its wisdom teeth. I am for the church first, last and all the time. The church of Jesus Christ is the biggest thing in the world, and I am not in favor of anything in the world that in any way usurps the authority or impairs the usefulness of the church.

3. It tends towards ostentatious exhibition of peculiar gifts, and vain show of sensational religion, which is opposed to true Christianity, and which is condemned by the Bible. (See Proverbs 20:6, 25:14, 27:2.)

Read the following notice: "Wanted, 1,200 bicycles at the great B. Y. P. U. A. Convention at Baltimore; those who go in the procession will go on wheels, and must be dressed in B. Y. P. U. uniform, and wear white caps." (Please read Matt. 6th chapter.)

To my mind there comes a picture like this: "All ready,—forward, march," and the long train of bicycles and white caps start off slowly, lead by Dr. J. B. Gambrell who has never been on a wheel before and didn't know when to stop growing, and so he must work the peddles with his knees, followed by Drs. C. L. Seasholes and J. B. Cranfill, of Texas, who unfortunately stopped growing too soon, and as they have high wheels, they can touch the peddles only on tiptoe, accompanied by Deacon Jones who fought in the war of 1812, Grandmother Smith, Aunt Sallie Thompson, (all feigning themselves young people) and little Cousin Jennie Brown, all wearing white caps and ribbons flying in the air, "Off to heaven on bicycles."

I am informed by Bro. L R. Burress that Dr. Gambrell while in Mississippi once preached against the doctrine "Falling from Grace," in which he compared it to a "religion on a bicycle," and said that "when the bicycle fell their religion fell."

I wonder if the Doctor would use the same illustration now? (This "wheel race" calls to mind the chariot race in Ezekiel 10:19.)

Again; they "have run their 'race,'" they "have finished their course," and I quote from the Recorder of August 1: "Some of these yells were remarkable in a religious meeting. Here are two of them:

"Hicabo, Hicabo, Hive!
Baltimore, 1895.
Rah, rah, rah! nutmegs."
"Hoosier, Hoosier, Hoosier, Hoo!
Indiana B. Y. P. U.
If you get there before we do
Indiana is coming too,"

In my religion I want more Christianity and less enthusiasm, less "noise." Fanaticism never yet saved a soul, but doutless has driven many to the fountain of religious disgust.

4. I don't like the inducements offered and the reasons urged why the local unions should send delegates to the B. Y. P. U. A. Convention at Baltimore.

I quote from Texas Baptist Standard of July 4:

"Side Trips:—Have you read over the list of side-trips connected with the B. Y. P. U. Baltimore meeting? If not, just read and note: Washington, Mt. Vernon, Pen-Mar, Cavern of Lureaux, Gettysburg, Old Point Comfort, Norfolk, Va., Philadelphia, New York, Boston, Ocean City, sail on Chesapeake Bay, ocean baths, picnic dinners each day in the great park in Baltimore."

It seems that the prime object is to have somewhere to go—to have a big time. I think "side trips" would sound nearer its meaning if it were written "side track." In my opinion that is its tendency.

5. I don't like the money feature about it, and the basis of representation. Every society with 20 members is entitled to a delegate. It seems from the number of gray bearded fathers running the thing that there is no limit as to age, hence the entire church can become constituent members. We will take Bro. Seashole's church in Dallas, Tex., which has, I suppose, about 500 members. Suppose we count only 200 of these as members of the B. Y. P. U.; that would entitle them to ten delegates.

Bro. Seasholes says in same article: "The rate from Texas (to Baltimore) is $36.90." Then count about $20 on those "side tracks," making about $600 which has come out of Bro. Seasholes' church and passed into the hands of railroad men and hotel keepers, which, I venture to say, is more money than any church in Texas gives to foreign missions. Just think of it, from $100 to $600 a year from every church in the State just thrown to the wind for the sake of getting a big crowd together with bicycles, tin horns, civilized "Hicabo, hicabo, hive!" only for a little enthusiasm. Brother pastors, let's teach our young people from the pulpit, and in the local union, "Salvation by Grace," and not by "Going to Baltimore," by "bicycles," Commanche yells, "enthusiasm," etc. Let us teach our people to put their money into the treasury of the Lord and not into railroad banks. Then we won't have to leave our pastorates to stump the State for missions among churches that haven't spent all their money sending delegates to the great B. Y. P. U. A. Convention, and then come up to our State Conventions only to report "with deep sorrow, we are $2,000 behind." Brethren, let's have fewer meetings that we have to go across the continent to reach, and put the money into the Lord's treasury that we "ride out," and quit so much "calamity howling" and poverty pleading through our religious papers, and telling graveyard stores that we may cry a few coppers out of untaught pockets.

6. My last, but not least, objection to the B. Y. P. U. A. is that I can't find any Bible authority for it.

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CURE FOR CHOLERA.

Hall's Cure for Hog Cholera is gaining for itself a reputation that exceeds anything which our enterprising town has had in hand. Orders are coming in with almost every mail from all parts of the country. Prominent farmers write of it as the greatest discovery of the age. One in North Mississippi says: "I lost 27 hogs within a few weeks. I stopped the disease with one dose to each hog." A merchant says: "It is doing wonders here and will prove an invaluable blessing to our poor farmers." Messrs. Smith & Co. are manufacturing it and shipping it at reduced express rates with nearly every train that passes. Hurrah for our friends! Hurrah for Hattiesburg!—Perry County News.

BRAIN DISEASE AND ALCOHOL.

A form of brain disease which may be described as a breaking down of the great centers of mind and motion in the brain, is increasing with alarming rapidity, we are told by an English authority on insanity. From a collation of facts in various lunatic asylums he draws the conclusion that the most frequent of all causes of the malady is the use of alcohol. There seems to be no cure for this dreadful mental paralysis, and the brain-worker can only prevent its approach by taking into his system nourishment which is food for the brain, instead of stimulants which are fatal to it, and by keeping a proper balance between his physical income and resources and his mental expenditure.

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OBJECTS OF BENEVOLENCE.

Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation of Aged Ministers, Home Uses.

SEPTEMBER.

MEXICO.—"I will bring the blind by a way they knew not." Missionaries, 20; native assistants, 19; stations, 14; churches, 32; membership, 1,120; baptisms, 226; schools, 3; scholars, 102; Sunday School scholars, 629. Contributions, $1,817.38.

STUDY.—Romanism fully developed. Sale of indulgencies. The Black Christ of Toluca. Baptist beginnings. Baptist successes. Persecution of Rev. H. R. Moseley. Present condition of our work.

NOTICE TO W. M. SOCIETIES.

Programs and cards for Sunday School Missionary Day can be obtained from Mrs. R. P. Sproles, Jackson, Miss. Please state the number of programs and cards desired. til oct 1

[illegible]

DEAR SISTERS:—It gives me pleasure to call your attention to the leaflets sent out by our Secretary, all of which have been prepared by Miss Heck, and like all her work, each one admirably reaches the point at which she aims.

The two for Home and Foreign Boards are designed for leaders of Societies and Bands. "Sunshine" has a new and special purpose. There is real need to enlist more of the young women, for the work's sake and for their own. Miss Heck has written this appeal to them right from her heart; it cannot fail to appeal to theirs.

Our thought in its distribution is for the President of each W. M. S. alone, or in consultation with others, to select five young ladies in her church who ought to be enlisted in mission work, and to give a copy of "Sunshine" to each, with the earnest prayer that it may be an arrow shot to the mark.

Let me remind you that the Christmas offering will be for China again this year. Don't you think it would be a good way to begin now and get ready something real nice for our Elder Brother, and resolve that our gift to Him shall excell any other self-denial week, which is an established fact—a special privilege given us as a time of drawing nearer to Him—"a stone on which we can, of a truth, write," "Hitherto hath the Lord helped us."

And now we, the women of Mississippi, are asked by the Home and Foreign Boards to place our figures a little higher for this year, which I am sure we have already made up our minds to do.

Dear co-workers, we have turned our faces to the work of another year. By the help of the Holy Spirit let us make it what Jesus would be pleased to have us do.

MARY B. AVEN,
President Cen. Com.

Clinton, Sept. 9, 1895.

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I control the sale of 25 Perfect Automatic Grand Rapids Single Seat School Desks. They are only six years in use, good as new, the best seats made and will be almost given away. Apply to

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Shuqualak, Miss.

Aug 29 3t

TIPPAH ASSOCIATION.

DEAR RECORD:—Our Association is over. We had a pleasant reunion. The Ripley saints and citizens entertained the body magnanimously. Elder J. N. McMillin preached the introductory sermon. Elder W. E. Berry was reelected moderator, J. W. Crump, clerk, and Elder J. Frank Ray treasurer. Bro. Foster, of THE RECORD, was with us on the first day of the session, but had to leave, to the regret of all. Bro. Gibson, of the Chickasaw Association, preached to edification. Elders G. W. Potter and Bro. Lang Souter, of the same Association, were also with us with their much appreciated counsel. Dr. and Sister Elliott, of Tishomingo Association, were among the visitors. Dr. Graves and wife, of the China mission, were present, bidding farewell to their host of friends in view of their early departure to their far eastern field. "God bless them" was the expression of every heart.

The report on the state of religion showed a net gain of eighty members in the churches, and more than an average in donations to home and foreign mission work. One new church was admitted into the body. The next session is to convene with the Blue Mountain church—the sermon to be preached by Pastor Swain, of Ripley; J. Frank Ray alternate.

SPECIAL NEWS PARAGRAPHS.

Eld. W. E. Berry and myself organized a new Baptist church at Guyton, a small station north of this, last Sunday, Bro. Berry preaching the sermon. Twenty-eight members have been received and more than half a dozen others have signified their intention of joining at next meeting. Guyton church will connect with Tippah Association.

PROVIDENCE.

Reported at our Association eighteen accessions by letter and four by baptism. There will be several other baptisms at our next meeting. It is one of the largest churches within our limits. I enter now upon my second year as its pastor.

ASHLAND.

The Lord has been gracious to the Ashland saints. I was assisted during our late meetig by Brethren J. Frank Ray, J. N. McMillan and M. Gillian. Not less than 15 or 20 sinners professed Christ, and many backsliders were reclaimed. The church was not only revived and strengthened, but the entire town was built up spiritually. Ten new members were added. As the pastor at Ashland, I am too far away. Would that some strong man could be settled in the town. The field is a good one for some good young preacher who is willing to preach for a small but living salary.

THE COLLEGE.

The outlook is good for another prosperous session. Blue Mountain has never had—take it altogether—so fine a prospect as the incoming session promises. Beside the enlargement of the buildings, the unusually fine faculty, to which have been lately added Prof. Ellett in pedagogy, and Prof. Snow in music, are conditions of much encouragement. Let us look for 250 boarding students.

ELDER L. P. COSSETT.

The above named brother is one of the old veterans of this body. The good he has accomplished is incalculable, and although he is not very old, in consequence of protracted indisposition, he has been greatly hindered in the work among the churches this year. His charges are Flat Rock, Shady Grove and New Macedonia, from which he feels compelled to retire at the close of his present engagement. May the good Lord restore him, that he may yet be able to resume his work.

ST. CLAIR LAWRENCE.

Blue Mountain, Sept. 4, 1895.

We are surprised that any of our people will let their hogs die with cholera without an effort to save them. Why do they not procure Bro. L. E. Hall's Hog Cholera Cure at once? It is said that it never fails. address him at Hattiesburg, Miss.

ASSOCIATIONAL MEETINGS.

Aberdeen—Okolona, Oct. 12, M. & O.
Bogue Chitto—Mt. Pleasant, Sept 26, one mile from Norfield.
Calhoun—Poplar Springs, Sept. 25.
Carey—Hamburg, Oct. 24, Franklin county.
Central—Concord, Oct. 11, two miles from Anding, Y. & M. V.
Chester—Bethlehem, Oct. 4, 4 miles from Ackerman, I. C.
Chickasahay—Pachuta, Oct. 3, N. O. & N. E.
Choctaw—Elvin, Oct. 19, near Mashulaville.
Coldwater—Holly Springs, Oct. 17, I. C. and M. & C.
Copiah—Spring Hill, Oct. 3.
Deer Creek—Sidon, Oct. 18, I. C.
Fair River—Mt. Moriah, Oct. 18, near Brookhaven, I. C.
Gulf Coast—Biloxi, time not appointed.
Harmony—Hopewell, Oct. 26, 10 miles from Goodman, I. C.
Kosciusko—Providence, Oct. 18, 12 miles from Kosciusko, I. C.
Liberty—Mt. Zion, Oct. 5, Clarke county.
Louisville—Noxubee Hill, Oct. 9, ...
Mississippi—Sarepta, Oct. 11, Franklin county.
Pearl Leaf—Victory, Oct. 12, 5 miles from Williamsburg.
Rankin County—Rehobeth, Oct. 5, Rankin county.
Sipsey—Mt. Pleasant, Oct. 18, 9 miles from Aberdeen, I. C.
Springfield—Liberty, Sept. 21, 4 miles from Forest, A. & V.
Strong River—Rehobeth, Sept. 13, Simpson county.
Tombigbee—Providence, Oct. 17, 10 miles from Fulton.
Union—Pleasant Hill, Sept. 20.
West Judson—Birmingham, Aug. 27.
Yallobusha—Tillatoba, Oct. 10, I. C.
Yazoo—Coila, Oct. 3, 10 miles from Carrollton, So. R'y.

THIS TO YOU, YOUNG MAN OR YOUNG LADY.

Do you really wish to enter the high school that never fails to make its students pass the best examination or best to equip them for entering college? I will know in a few days how you are interested on this subject, for you will write to find out more about me and my terms. I do the best work for the least money that is done in the State. One hundred of my pupils, during the past three years, from Mississippi and Alabama (20 counties) will bear out this statement. I give you my personal direction in your work at night, young man. By my intensive system I do you vastly more good than you can receive elsewhere. Do you want your money to count largely for you? Write me at once. Booneville, Miss., is where the school is located. Address me and receive further information saving you dollars.

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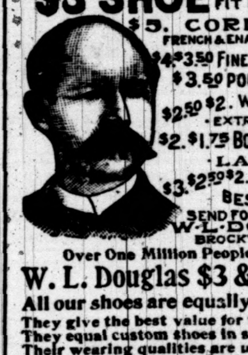

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[aug 14t]

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SOUTHERN RAILWAY.

CONDENSED SCHEDULE.

In Effect May 12, 1895.

No. [illegible]			No. [illegible]
2.30pm	lv. Selma ar		11.00am
4.45pm	Birmingham Jct.		8.40am
5.32pm	Gurnee Junct.		8.01am
7.15pm	ar. Birm'gham lv		6.40am

No. 745	No. [illegible]		No. [illegible]	No. 756
5.35am	4.30pm	lv Akron ar	6.20pm	5.25pm
6.25am	5.50pm	Greensboro.	5.00pm	5.31pm
7.45am	7.30pm	Marion	3.15pm	4.21pm
9.00am	9.00pm	Selma lv	1.15pm	3.00pm

[illegible]	4.00pm	lv Meridian ar	10.30pm	7.05pm
[illegible]	7.00pm	York	9.20pm	6.25pm
[illegible]	10.10pm	Demopolis	8.20pm	1.27pm
[illegible]	12.30pm	ar. Uniontown lv	7.35pm	10.40am
[illegible]	4.30pm	ar Selma lv	6.15pm	6.50am
[illegible]	[illegible]	lv Selma ar	6.05pm	11.05am
[illegible]	[illegible]	Montevallo	4.13pm	[illegible]
[illegible]		Calera	3.59pm	
[illegible]		Columbiana	3.27pm	
[illegible]		Childersburg	3.00pm	
[illegible]		Talladega	2.31pm	
[illegible]		Oxford	1.50pm	No. [illegible]
[illegible]	No. [illegible]	Anniston	1.40pm	7.45pm
[illegible]	8.15am	Jacksonville	1.07pm	7.03pm
2.40pm	9.01am	Piedmont	12.39pm	6.22pm
[illegible]	9.40am	Tecumseh	12.14pm	5.57pm
[illegible]	10.40am	Cave Springs	11.55am	5.05pm
[illegible]	11.17am	Rome	11.20am	4.10pm
[illegible]	12.30pm	ar Atlanta lv	7.30am	

[Remaining East Bound, West Bound, North Bound and South Bound schedules (Rome, Dalton, Chattanooga, Knoxville, Morristown, Bristol; Birmingham, Pell City, Eastaboga, Anniston, Oxford, Heflin, Edwardsville, Tallapoosa, Douglasville, Lithia Springs, Atlanta; Atlanta, Charlotte, Danville, Lynchburg, Charlottesville, Washington, Baltimore, Philadelphia, New York, Boston; Birmingham, Atlanta, Macon, Brunswick, Jacksonville) illegible.]

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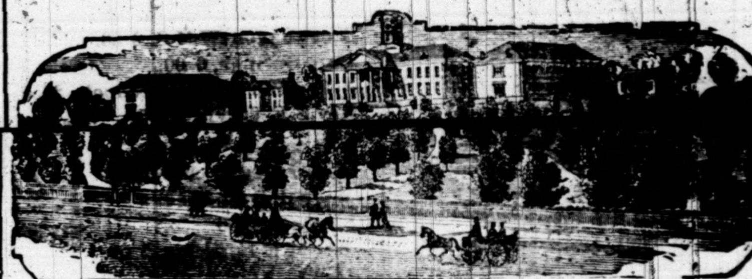

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REVIVAL NEWS.

DEAR RECORD:—We have just closed a few days meeting at the Roxie Baptist church. We had a good meeting. The church was greatly revived and four accessions to the church, three by experience and one by letter. The pastor, D. R. G. Hewlett, had no assistance. May God continue to bless the noble little band of Christians at Roxie.

—o—

DEAR RECORD:—We have just closed a meeting of days at Silver Creek church. Brethren J. P. Williams and our pastor, J. L. Finly, did the preaching, the result of which was nine accessions to the church by baptism—the church greatly revived, the brethren strengthened and we feel that it was one that was good for us all. May THE RECORD ever grow and prosper.

Fraternally,
W. J. ARMSTRONG.

DEAR RECORD:—Let me say through your columns that I have recently held a meeting of days with my Mt. Zion church, in which we received seven by baptism and the church much revived. Yesterday I returned from a meeting at Lime Creek church, in which I was aiding Bro. Norvel Fortenberry, the pastor, for five days. Nine were received for baptism and we left some thirty earnest inquirers who said pray for us. Incessant rains and other engagements made it necessary to close the meeting.

Fraternally,
M. S. SHEEK.
Oska, Miss.

EASTFORK.

We have just closed a good meeting at the above place, embracing the second Lord's Day in August. Twenty-five additions and the church much helped. Saturday before the third Lord's Day in August we began a meeting of days at Mars Hill. There were 21 accessions and the membership very much revived. The preaching was done in both meetings by Evangelist Knight, and he did it well. It is a pity that his health will not allow him to remain in this work. He is helpful as pastor and wise and sound.

Eastfork College opened to-day, under the management of Prof. L. H. Turner, who graduated last session at Mississippi College.

J. H. LANE.

DEAR RECORD:—On the fourth Sunday in July, getting leave of absence from my church at Rodney and getting Bro. J. E. Phillips to fill my place, I hooked up my buggy with my two Texas ponies, Jeff and Tom, and rolled away to White Oak church, in the vicinity of which I lived about eight years and was their preacher about ten years, to assist Bro. S. R. Young, the present pastor, in a protracted meeting. While there many sad memories were brought up, as well as some of the most pleasant. In the grave-yard there rest the remains of some whose names were household words in church work; some of them young when I was there, others were bearing the burden and heat of the day; others whose names were precious memory that were buried elsewhere, but they are gone to the great beyond. There is one of the old ones on whose head I laid my hand in the ordination of deacons, namely: Henry Coleman. Bro. Coleman has been one of the White Oak standby's, but the infirmities of old age are drawing him fast to the other world. A part of his family has already crossed the flood—that of his wife and some of his children. He married a second time, and his present wife, although a comparatively young woman, seems devoted to him and is taking care of him while he is passing away. There are, however, the children of those who have passed away on whom the burden of the church has fallen.

I commenced preaching under the direction of the pastor and preached twice a day, except one day, until Friday following, when your scribe had to leave to meet my other appointment at Fellowship. Our congregations were good all the while, and as the result of the meeting, six happy converts were baptized on Friday evening. Their contribution was small, but was thankfully received.

On Saturday before the second Sunday in August we commenced a meeting at Sims' Chapel. Bro. G. W. Robinson, of Utica, came to our help, he doing the principal part of the preaching. We continued until Friday, when we went to the water and baptized six, with two more standing over and the hope of another, which will make three to baptize. This was certainly one of the best meetings I have been in.

On the third Sunday in August we commenced at Fellowship, with Bro. S. R. Young to assist, but he did not reach here until Monday morning. Bro. Robinson and the pastor carried it on until Bro. Young came, when we turned the preaching over to him. Bro. Young did some of his best preaching. Our congregations were very attentive. There were added three by letter and one by baptism. The meeting continued six days. We hope much good was done.

We went, i. e., Bro. Young and myself, to Rodney and commenced on Saturday and went on five days. This was one of the most pleasant meetings that we have had at Rodney. Though there were no additions, yet the church was greatly benefitted.

W. W. B.

Lee, Miss., Sept. 3, 1895.

CHRONIC MALARIA.

THREE FORMS OF CHRONIC MALARIA, BUT ALL ARE DIFFICULT OF CURE.

There are three kinds of chronic malaria, namely, that form which originally was contracted in a malarial district as simple chills and fever—acute malaria—and when the swamps were improved and the germs became nearly extinct the disease became chronic. The second form is caused by continuing to live in malarial districts, in spite of malaria, and acquiring the chronic form, although taking quinine all the time. The third is the disease which many people acquire every fall when they are not [illegible] symptoms of these [illegible] chronic malaria are exactly the same: chilly rigors, coated tongue, bad breath, disturbed digestion, constant headache, constipation, biliousness, and many other symptoms which the malarial subject knows all too well.

Now in nearly all of these cases the patients have tried quinine, expecting to be cured; but in every case have been disappointed. Quinine will not cure chronic malaria. How many failures have demonstrated this fact over and over again. But there is a remedy which rarely fails to cure promptly and permanently. It has cured thousands of cases of chronic malaria and is curing them right along. This remedy is Pe-ru-na. It can be procured at any drug store, and should be given a trial by every one who is suffering from chronic malaria.

A medical book devoted exclusively to the treatment, causes and cure of this disease—chronic malaria—will be sent free to any address by The Pe-ru-na Drug Manufacturing Company, Columbus, Ohio.

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Meridian 1st church, 50cts.

DIED

At Escatawpa, Miss., August 28, 1895, Mrs. Sarah Ann Hall, wife of Mr. T. W. Hall, Jr., and daughter of Mr. Jerry Tew, of Choctaw county, Ala.

The deceased was born in the State of Alabama, May 8th, 1858. Married December 19th, 1888.

Mrs. Hall united with the New Prospects Baptist Church, in her native State when quite young; from which time she lived a consistent Christian life, until death. She leaves a sorrowing husband and five small children. To the family we extend our sympathy. May God's grace be sufficient for them.

J. F. B.

—o—

MRS. SALLIE M'GEE LEWELLIN.

Born in, what is now Geeville, Prentiss county, Mississippi, August 1855. Regenerated in 1867 or 8, and baptized into the fellowship of Mt. Olive Baptist church. Died in Lee county, Mississippi in August 1895, a member of Camp Creek Baptist Church.

For more than a quarter of a century, she lived a Christian life, exhibiting the Christian graces conferred by her Lord and Savior. She had the form of godliness and recognized the power. Her life was an inspiration. To remember her, will be a pious incentive to deeper consecration to the service of Him, whom she believed, loved and served. She was steadfast in her attachments, meek in deportment, giving honor to whom honor was due. She was married to Dr. F. E. Lewellin, who delighted in the consistent and ever growing Christian character of her whom he loved so well. He grew and stengthened with her in the Christian faith. He and their little son, Gee, are left in grief, but not without hope, for wife and mother sleeps in Jesus.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in the home,
Which never can be filled.
God in his wisdom has recalled
The boon of wife and mother,
And though the body sleeps,
The soul is safe in Heaven.

L. R. BURRESS, Pastor.

—o—

At Osyka, Miss., on August 30th, 1895, Eugene Ott, son of Edward Ott, died, after an illness of eighteen days. Aged, 24 years. He leaves a father, mother, three brothers and two sisters, along with many friends to mourn his departure. Hoping that our loss is his eternal gain, we, the Sunday School, of which he was a member, extend to the bereaved ones, our sympathy in this dark hour. Especially would we commend them to the God of all comfort, who is able and willing to heal the broken heart that looks to him.

W. K. RE[illegible],
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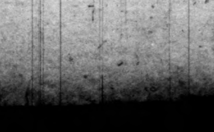

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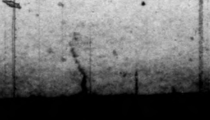

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